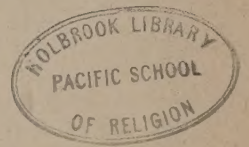
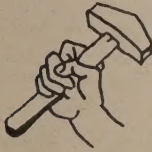


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

MAY 1, 1958

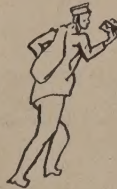
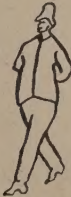
whatever the tool we use



whatever the work we do



whatever our job may be



whatever the profession we pursue



WHY KEEP GOD OUT OF IT?

A Drawing by Peter Peri

A Very Young Quaker

William Reagan of the Friends Book and Supply House is widely known for his interest in books and young people.

She was a very young Quaker. She made one understand Jesus' emphasis on the leadership of small children. She seldom walked; she seemed to know only how to skip or run. She went to her Sunday School class with eager enthusiasm; she ran back to her grandfather with similar joy. I watched her as they came in to sit just in front of me in the small country Friends Meeting. When she looked up at her grandfather she seemed to be worshipping.

When we stood for the closing prayer, I could see her standing very still, head bowed. I did not quite hear the prayer but I was moved by the reverent quiet of my otherwise active small friend. Next to her, sitting on her mother's lap, was another small girl. Her head was not bowed. My young friend evidently did not have her eyes closed either for suddenly she reached across and quietly took the little girl's head in her small hands in an effort to make her bow in prayer as she had been doing. Fortunately the mother interceded in behalf of her little daughter, and nobody was hurt or even angry.

I was moved by the prayers during that worship period, except for the closing prayer which I did not hear because I was so absorbed in the attitude and action of my little friend. I have carried with me through intervening weeks the memory of her, her bowed head, her swift and varied enthusiasm, her love for her grandfather, her interest in everything around her.

I hope she will never lose "her faith in life, her zest for living." She will come to realize that one cannot bow another's head for her and that a head bowed under compulsion is not really bowed. But I hope she will not lose her concern for action following thought. I am sure she will learn that reverence has numerous expressions, not all of them confined to church. I hope she will never lose either faith or zest.

I have resolved that I will make more overtures of friendship to the little people around me, so that I may brighten and deepen my own life.

William J. Reagan

Mildred Hale Succeeds

Eleanor Zelliott

Eleanor Zelliott, associate editor of *The American Friend*, has resigned that position as of September 1 to continue graduate study in preparation for teaching. Mildred Holmes Hale of Richmond, Indiana, has accepted the associate editorship. Merritt Murphy of Carmel, Indiana, will continue as editor.

Mildred Hale served as assistant to Walter Woodward from 1940-42 and also carried on the editing for an interim period after his death. She is a graduate of Westtown School and Friends University and has studied at the Pacific School of Religion, Berkeley, and Pendle Hill. She and William Q. Hale, a banker and Friends minister, have four children.

A native of Des Moines, Eleanor Zelliott began work with the *American Friend* and the *Five Years Meeting* in 1950 as Errol Elliott's assistant. She will enter the University of Pennsylvania in the fall, in the department of South Asia Regional Studies.

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Cover Drawing

Peter Peri, a British Friend and a professional artist, has drawn our cover illustration, which has been reproduced several times in England.

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Editorials. . .

God's Laws and Man's Rules

Slowly through the centuries men have, by experience, then by agreement, established rules for governing their own conduct. After enough experiences through contacts with their fellows, they wrote certain agreements for behavior, attached penalties for violation, and called them laws. Thus they have established what we call respect for and obedience to law.

By these regulations we make life livable and establish a web of understanding whereby we can live together in what we call civilization. This is, of course, essential. It is, at the same time, a flexible arrangement subject to more light on what is good for us and to changing external conditions of life—conditions that call for better rules or, if we grow more mature in spirit, less rules and more self-discipline.

As we think, feel and work our way into the problems of human relationships we become more aware that these rules made by men, necessary as they may be, are but hints of greater laws that rise out of the human spirit—laws that call for self-understanding, fellow-understanding, and spiritual guidance. We come face to face with the fact that men do not really make laws, they discover them.

As Seen in Life

The situation is somewhat like the rules of baseball. First of all there are the rules of the game—three strikes on one batter, an over-the-fence ball is a home-run, etc. These rules are standard and cannot be changed from game to game. Without them and certain other rules there would be no game. Yet there are not only rules of the game there are rules of the ground, called ground-rules. Playing fields of different sizes, shapes, obstacles, etc. call for certain adjustments agreed upon at the beginning of each game. These rules change from one baseball diamond to another. Outward circumstances determine them.

What is it that makes a dependable "game" of life? It is basically unchanging laws which, though not fully understood at any given moment in time, are being discovered and applied. In the meantime there are certain "ground-rules," arrangements that seem to fit the circumstances of our human level of development. We suspect that they are not adequate, that they fall short of the deeper laws of life, yet are essential to our existence.

This distinction in the concept of law is one in which we believe that there are laws of life—laws of God—and that men's regulations represent some measure of progress toward understanding and obeying them. We accept the rules of men in so far as they do not seem to us to violate the laws of God, but in the final analysis of our human situation it is God's

will and God's ways, as we conscientiously see them, that should determine our behavior, individually and internationally. If, because of the reluctance of men to come to the level of real law, we accept the rules of men, we can at least know what we are doing and thereby live in bad conscience as we work for observance of basic, sounder law.

Law and Space Thinking

The considerations of space travel and distant planets are doing something to lift our imagination toward spiritual reality. The sheer fact of lifting our view from within the earth pattern of life with its rules, violations and penalties helps us to see how ludicrous we must appear to the mythical "man from Mars" (though he may not turn out to be mythical as we have thought). We are now discussing "laws of space" and the nearest illustration we can find is the "laws"—rules—of nations, a kind of working agreement or "ground rules" of our evolving world civilization.

These rules of terrestrial behavior seem very far-fetched as we try to apply them to the celestial prospects of men in the space age. Yet there are attempts to write or interpret space law in terms of earth law. This has been called "metalaw" as an arrangement or understanding on property rights—on the moon or elsewhere.

Surely if God did not love and even pity us He would smile at us in our crude attempts to regulate the life of the far expanding future upon the thought dimensions of our earth life. More important than the measurement of speed and distance and new space rules is the mental and spiritual stretch which is required if we are to see as God sees and grow into the spiritual stature of the Sons of God, on the basis of His laws.

We have to develop and live with the best possible rules in our present dimensions and circumstances, but as we do so we should know what we are doing and see them as rules which may not always square with the laws of life into which we are growing.

As a Sky View

Such is the sky stance, the objective view which the space age with its kindled imagination is requiring of us. Blessed are they who discern in the new stir of thought the difference between the rules of men and the laws of God, whether on earth or in space. We may be forced by physical developments into a new spiritual sense which, in the longer view, becomes common sense. Then the beating of swords into plowshares, the dissolving of racial barriers on earth, can become the norm of a new race of men who look back in amazement at a generation of nations and races blind to their own self-interest—men whose rules, slowly and painfully, changed to the divine norm of the laws of God.

Errol T. Elliott

Reconciliation and Compromise

By Jean Stoffregen

Jean McGrew Stoffregen is a member of Cincinnati Friends Meeting. A lawyer, she is the mother of four children (as is her sister-in-law, Ruth Stoffregen.) The following article grew out of discussion in a study group.

A study of George Fox's Journal in our meeting has prompted considerable discussion and I feel a concern to share our insights with others in the Society of Friends in the hope that it might meet latent needs as it has proved a rewarding experience for us. What is written here may well have been expressed far more skillfully by others but for us the realization of these truths has come as a significant spiritual experience.

Central in Fox's teaching is his dedication to the search for spiritual truth and his prophetic insistence upon applying it to every aspect of his life and times. From his application of truth have come those testimonies of our Society which have stood through the years. Individual friends in later periods have also proclaimed and applied truth in their time and their actions have helped win for Friends as an institution a great reputation as a leader in social progress.

The difficulty for Friends in our day lies, as in every era, in applying abstract principles of truth. Even the best of us today certainly fall far short of the degree in which Fox and the Valiant Sixty succeeded in ordering their lives by truth. Troubled as we are as individuals with the right ordering of our lives, the right ordering of our corporate Meetings is even more difficult. And so it has been for Friends since they became a body large enough to require organization. To restrain excesses and prevent anarchy or "Ranterism" among his followers Fox devised the Quaker method of transacting business to insure that in group action Friends might rightly be guided in truth. And we still preserve this procedure substantially in the form devised by Fox and pride ourselves upon it as an adequate instrument for achieving a corporate judgment.

But how often has this procedure, meant to be the means

whereby we should be brought together in a realization of God's purposes and desire for us as a corporate group, been debased into something much less; not reconciliation in God who is the embodiment of all truth, wisdom, beauty, mercy; but compromise, the balancing of the interests of one individual member against those of another and of our collective interests against God's purposes. Where our interests clash with each other and with truth the result is inaction, disillusionment, frustration. For in a Quaker business meeting each member possesses a veto over action. The existence of such a veto power has often driven Friends into individual action unchecked by the judgment of a group, and into the formation of independent groups going outside the Meetings where individual Friends may find expression for concerns deeply felt.

So can we discern whether what is transpiring in any specific Meeting, is actually reconciliation or compromise? How can we test ourselves as we respond to the promptings of new ideas of truth and their application? When are we really seeking to know Truth and when are we seeking to strike a kind of personal bargain with God assigning to him a limited penetration into our lives?

Testing Ourselves

I believe there are guideposts, certain tests which we can use. One such test is our behavior when someone persistently expresses ideas and takes action which challenges our personal conviction. If as individuals we find ourselves indignant, spiteful or desirous of squelching such expression or belittling its author; seeking to justify our own individual opinions by building up our prestige rather than attempting to discuss the challenge on its merits and unwilling to express our views for similar consideration, it can fairly be surmised that we are engaged in the process of justifying our own behavior rather than seeking for truth and how it should be applied.

As a group the behavior of those seeking compromise rather than reconciliation is equally visible at

such times of testing. Bothersome individuals within the group are ostracised. Attempts to justify the group by past and concurrent traditional standards not connected with the question at issue are made. But if the logic and pressures for acceptance of the challenging idea or course of action are built up successfully even more drastic actions may be employed to thwart such success. Lying, falsification of records, destruction of reputations, all forms of mental violence may occur. In the course of history physical violence as well as less tangible types could be cited. The most extreme is typified by Jesus' crucifixion. For when we are determined for our own self wills to halt the working of God's truth through our lives, then sin indeed reigns. For the moment comes when we no longer care about the means we use to achieve our own ends.

Lesson from the Past

So it is the exercise of those great liberties of speech and religion incorporated in our traditional Constitution that can be our touchstone. As Quakers and Christians we can be thankful that for 300 years our faith has inspired in individuals dedication sufficient to motivate such expression.

Levi Coffin wrote in his Reminiscences the following on the nature of the 11 year separation in Indiana Yearly Meeting over the issue of antislavery (1845-1856).

"We were proscribed for simply adhering to what we believed to be our Christian duty as consistent members of the Society of Friends in regard to the antislavery movement; in uniting with others in antislavery societies, opening our meeting houses for antislavery meetings, to plead the cause of the oppressed, and laboring for the spread of antislavery truth in every way we could, consistent with our profession as Christians. . . . We did not wish to interfere with the conscience or liberty of others, but strictly to live up to that part of our discipline which bore our testimony against slavery. We had no new doctrine to preach; we advocated immediate and unconditional emancipation as we had done all our lives. This we understood to be the doctrine and testimony of the Society of Friends for generations past. But abolitionism was unpopular and odium was attached to the very name of abolitionist. It tried men's souls in

those days to meet the current of opposition."

One need only substitute in this quotation the words "integration" or "pacifism" for antislavery and abolitionism to describe the situation in many Friends Meetings today.

Has any witness you have made for what you feel to be truth brought disapproval to you? "Rejoice and be exceeding glad, for so persecuted they the prophets which were before you." Have you been tested recently? Be ye thankful, for only such a process can bring the self-examination necessary for recognition of the sin of self-will. And this recognition of sin is a precondition to reconciliation within God's love and truth. God needs one and all to show His truth in this world. For it is by the experience of conflict that we may come to recognize the fallibility of all humanity. The challenger today may be the challenged tomorrow. God does not censure but forgives. And so must we.

It is our conviction that as Friends we should welcome challenges because they are signs of growth which can revitalize the Society of Friends and make all our membership living stones in a church which is the ground and pillar of truth.

Clarence Jordan, director of the inter-racial Koinonia Farm at Americus, Georgia, said recently, "I would rather face the frantic, childish mob, even with their shot guns and buggy whips, than the silent, insidious mob of good church people who give assent to boycott and subtle psychological warfare. I fear the silent church more than the shouts of the mob."

* * *

The flowers of the earth do not grudge at one another, though one may be more beautiful and fuller of virtue than another, but they stand kindly one by another; and enjoy one another's virtue.

Jakob Boehme

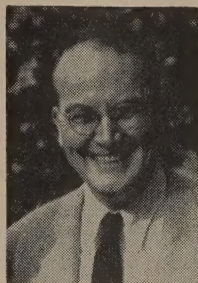
* * *

When I came into the silent assemblies of God's people I felt a secret power among them which touched my heart, and as I gave away unto it I found the evil weakening in me and the good raised up; and so I became thus knit and united unto them, hungering more and more after the increase of this Power and Light whereby I might feel myself perfectly redeemed.

Robert Barclay

On Beginning Where We Are

By Douglas V. Steere



Douglas V. Steere has drawn on his experience as a traveller in Africa for this devotional, which first appeared in the South African Quaker and later in the London Friend. We would like to share it with American Friends.

I have been deeply interested in the efforts that have been made in Southern Rhodesia to persuade the Africans to sire their cattle with imported thoroughbred bulls. First it was various breeds of English bulls, then Holstein Friesians, then Brahmin bulls from India. Yet the purer these crosses became, the more vulnerable they seemed to be to disease, to parasites, and the less they were fitted for scrounging their living in season and out from the available African pasture, which was often desperately sparse.

Finally, when one after the other of these experiments shattered, a sharply different tack was taken. Instead of importing into the rugged African conditions these exotic and highly delicate foreign breeds, the red or the black indigenous African breeds of cattle were once more freshly appraised, and it was found that by careful breeding and selection, these tough old African cattle could be steadily improved and that in the course of this improvement they were still able to cope with African diseases, African hardships and African feeding-conditions.

I have seemed to find in this experience something that comes breathlessly close to our human situation. How many of us indulge ourselves in thinking that if we could only be given now this and now that opportunity of exotic outside influence: meet this person, attend this institute, take this trip abroad, be able to work in this more favorable country, with more favorable colleagues, with more favorable opportunities to get ahead, or in a more favorable profession, we would at last surge out of this valley or this plateau and reach the heights we have long dreamed of? Year after year we may have tried importing, now one and now another of these out-

side wonder-bolts. But after a try, the results have been uniformly disappointing.

Yet there is a patient One who waits for us to take a new and far less glamorous tack. He is not in a hurry. When the ones He loves have tried all the extravagant importations and the disappointment has gone deep enough, He knows that they will touch bottom, will perhaps even stop trying to be something that is not authentic, and then the real work can begin again. This fresh beginning again would seem ever so close to the Rhodesian experience.

Begin where you are. Start with this poor, inadequate, scrawny and weatherbeaten fellow that you are. You need not stay that way. Put yourself into the hands of One who is close to you. Return to that center within your own soul where at this very moment you may meet your Guide and Saviour and Teacher. He will show you the next step. Be quite sure that there will not suddenly appear a brilliant Brahmin hump that all can recognize and admire at a glance as spiritually royal. Be sure that the next step is far more likely to be right down inside this same old pelt and in all likelihood in these same rugged conditions, subject to all of the stresses and strains that have been there all along, with perhaps a few new ones added for good measure, just to see if you really mean it. If you can let this new life grow in the old setting, what a vindication! Yes, this is the place and the man and the hour. Are we prepared to begin where we are?

N. C. C. Booklet

A new illustrated booklet telling the story of the National Council of Churches has been issued. Friends working in local church councils and Friends interested in the ecumenical movement would find it helpful. The thirty-two pages include lists of member churches and cooperating churches, a brief history, chart of National Council organization, list of activities, date of church observances, officers, and an outline of 1957 income use. Copies are available from the Five Years Meeting office, 101 Quaker Hill Drive, Richmond, Ind.

Edna Baskett and Ministry to Migrants

By Miriam Jay



A few years ago Edna Baskett of Jonesboro Friends Meeting, Ind., consented to serve as Chairman of Migrant Ministry in Grant County, sponsored by the County Council of United Church Women. Primary superintendent of our local Friends Meeting, a former Cub Scout leader, past president of both local and county PTA, superintendent of Fairmount Junior Quarterly Meeting and the mother of two sons, she was able and ready for this new and greater responsibility. (Edna Baskett is also the sister of Sue Adams, now a Friends missionary in Kenya.)

Under her leadership this work has grown in scope. It now includes five large camps which, last year, accommodated 515 Spanish-speaking American laborers, not including many children too small to work the crops. Two field missionaries, sent out from the Chicago office of Christian Missions and World Outreach, together with several volunteer workers from various county denominations were kept busy during the spinach, beet and tomato season carrying on a well-planned program in Christian education and recreation.

The small children are given handwork. Last year sewing classes were held for the older girls and shop work for the boys. The Circles in our Meeting provided some of the print for the sewing. Ruth and Jay Barker visit the camps at night presenting chalk talks and slides.

Although receptionist for her busy doctor husband, Russell J. Baskett, also a graduate of Earlham College, Edna Baskett finds

time to visit the camps with the field missionaries whenever necessary. Many complex problems in sanitation, health, social and race relations confront her and her co-workers. The language barrier is also a problem. It is required that the field missionaries speak Spanish. Sometimes some of the volunteer workers also speak that language. Spanish is spoken among the migrant families although the children can and do speak English. Last year one of the field missionaries was a Mexican girl who was preparing to work among her own people.

The migrant is accompanied by his family, which usually includes several children. His income is governed entirely by the weather. On a clear sunny day he and his family of working age may make as much as \$40. But, that one favorable day may be followed by several days of rain, making it impossible to get into the fields. Living expenses go on and before he can work again his earnings have largely gone for food.

Under ordinary circumstances it

is estimated that the migrant can expect about seven earning months out of the year. Due to the cold winter in the South this year, where the migrant works with citrus fruits and vegetables, he earned very little and suffered great hardship. Because of this fact, the Chicago office has notified Edna Baskett there will be a larger number of Spanish speaking Americans in Grant County than theretofore.

Migrants are family minded and appreciate whatever is done for their children. On Fun Night some of the camps have had a Pinata, introduced to the workers by the migrants. Resembling a person or an animal, it is made of papier-mache. The entire figure is covered with brightly colored crepe paper ruffles and filled with nuts, candy and small gifts. After the Pinata is hung high in a tree for all to see, two children are given long poles with which to break it open. The contents fall to the ground and all the children indulge in a wild scramble to retrieve a gift.

After the first heavy frost the migrant and his family "quietly steal away" to other areas where their labor is needed. Only the chairman and her co-workers are left to store away toys, games and



Family night at Bartel Camp near Marion, Indiana, with a volunteer worker at the projector.

supplies that can be used another season.

However, the old adage, "out of sight, out of mind" does not apply to Migrant Ministry. All during the winter, Edna Baskett keeps in touch with the Grant County Council of Church Women and County Council of Churches. Reports must be written, tentative plans for the next year made based on experiences of this year, district conferences attended. The Chairman of Migrant Ministry in Grant County, Indiana, has responsibility, and opportunity!

Statement on Travel

"It is our belief that freedom to travel outside one's own land is a fundamental right and not a privilege to be offered or withheld on the basis of administrative discretion," begins a statement by the American Friends Service Committee.

There is an increasing tendency of the Department of State to place restrictions on the travel of Americans. Certain areas are "off limits" to travellers from the United States and recently a political test has been added to the passport application forms. The statement reads, "We have appreciated the flexibility which the department has recently shown by setting aside these barriers to free travel in a few specific cases," but goes on to say that travel is a right, not a privilege, and the principle of freedom of travel should be valid for all.

The statement declares that such freedom may be legitimately limited only by concrete evidence of intent to commit sabotage or other unlawful acts, and that methods other than a political test should attempt to control this problem.

Positions Available At Earlham College Richmond, Indiana

Assistant Dietitian to be in charge of Snack Bar and student workers in kitchen. Earlham College has a new food service, and this would be a fine opportunity for the right person.

Housekeeper to supervise the maids and janitors of four residential halls totaling around 600 students; middle-aged woman preferred. Salary open.

Inquiries should be made to Harold C. Cope.

Young Friends Visit Kansas

"Unity in Christ's Love"

Jack Kirk, a member of Philadelphia Yearly Meeting and a student at Earlham College, has been serving as the minister of the Rich Square Friends Meeting in Indiana for the past year and intends to enter the Friends Ministry. Other young Friends on the trip, all of them active in the Young Friends Committee of North America and Earlham Students, were Richard Patterson of Columbus, Ohio, Barbara Wildman of Selma, Ohio, Frances Warren of Wilmington, Ohio, and Beth Leiby and Mike Ingberman of Philadelphia. Jim Perkins of Howard, Kansas, planned the itinerary and travelled with the group in Kansas and Oklahoma. Robert Cope, minister at University Friends Church in Wichita, also joined the group for much of the journey.

Friday, March 28, was the beginning of Spring Vacation at Earlham College and for me and five other young Friends it was the beginning of a twelve day visitation journey to Kansas Yearly Meeting. Our group included members of four different Yearly Meetings from three of the main bodies of Friends in the United States, the Five Years Meeting, the General Conference, and the Conservative Yearly Meetings.

Our travels took us to ten monthly meetings in Kansas and Oklahoma where we joined in Christian fellowship with Friends who graciously welcomed us.

We attended worship services and revival meetings at Independence and Bolton Friends, had fellowship with members of Wyan-dotte and Council House Meetings in Oklahoma, called on the pastors of the Friends churches in Cherokee and Alva, Oklahoma, stayed in the church community of Gate Meeting in the Panhandle of the Sooner State, spent many enriching hours with Gurney Hadley, Clerk of Kansas Yearly Meeting and a member of Prairie Vale Monthly Meeting in Western Kansas, visited Friends Bible College and the Meeting in Haviland. Kansas and climaxed our visitation in a prayer retreat with Young Friends from University Church in Wichita and at the Easter worship service in University Friends Church. Our retreat was held at Rock Spring

4-H camp, which is to be the site of the next conference of the North American Young Friends Committee, August 22-29, 1959.

In some of the meetings we visited we felt a keen evangelical spirit. There was an intense desire to spread the Good News. In other meetings the stress seemed to be on expressing our Christian faith through our Friends testimonies and in social action. Everywhere Friends seemed vitally concerned that Jesus of Nazareth should live today, through our daily lives. In all our visits we found unity with Kansas Friends in Christ's love.

With each new visit I felt a growing sense of wonderment at the vastness of this movement which began some three hundred years ago with the experience and teaching of a young, itinerant Gospel preacher. He said that the goal of his preaching was to bring men to the feet of Christ, the teacher. He would feed their hungry hearts, He would meet their every need. He would be their guide, their source of strength. They would call Him "Master," "Saviour," "Lord" and would live as His people.

The wonderment I feel is that in a deep, living silence of a suburban Philadelphia Meeting, in the chorus of a hymn sung by the standing congregation in a rural Indiana Friends Church, and in a Mid-week prayer meeting in Haviland, Kansas, men are experiencing His presence in their midst and are going forth to live as His people.

Our visitation came to a close with a prayer retreat. This was very exciting for me, for prayer, I feel, is the key to unlock the door to a future of almost limitless mission and service for the Society of Friends.

Only as all Friends return together to the Source of Living Water, only as we commune together with our Lord, can we go forth with the guidance, the strength and the power to minister to the spiritual and physical needs of a sorely troubled world.

The challenge before the Society of Friends and all of Christianity is greater than ever before. Now is the time to obey His commandment, "Go ye forth into all the world," and to serve Him with all our heart, soul, strength and mind, not as various fractions of a shattered whole but as His people.

Jack Kirk

Follow-up Conference in North Carolina

A Conference on Recruiting and Training Ministers will be held at the High Point Meetinghouse, North Carolina, May 17. This conference will be under the direction of the Yearly Meeting Committee on Training and Recording Ministers, and will be a follow-up of the Five Years Meeting Conference held at Germantown, Ohio, last fall. B. Russell Branson is chairman of this committee, and will be in charge of the activities of the day.

The purpose of this conference is to relate the findings of the Germantown Conference to the specific, local needs of North Carolina Yearly Meeting. Special attention will be given to the need for discovering more young people with special gifts and callings, and the need for giving these young people adequate training within the Quaker tradition. The conference attendance goal is one hundred concerned Friends from all parts of the Yearly Meeting.

Seth B. Hinshaw

Canada Considers "Ministry"

Another reflection of the interest in leadership among Friends growing out of the Germantown Conference on Ministerial Training is the recent conference in Canada, where there is now no pastoral leadership. A report on the Canadian conference on leadership as it relates to their Meetings follows.

A conference on Leadership Training sponsored by Hamilton Monthly Meeting was held in the Meetinghouse at Norwich, Ontario, Canada, on March 15. A deep concern for the leadership aspect of our endeavors was much in evidence as we realized that most of the Ontario Meetings were represented as well as Montreal Meeting.

The meeting opened with a worship period under the chairmanship of Burton S. W. Hill of Galt. Lorton Heusel of Chicago was welcomed and directed our thinking during the day.

Early in the day's discussion we were led to realize that for the Canadian scene we must face not only the leadership needs in the long established Meetings but in the new Meetings as well. Friends were agreed that individuals must look to the leading of the Light of Christ within and that our sense

of commission must come from our Meetings for Worship. Our prime need is to generate a deeper spiritual life within our Meetings.

The question, "For what do we want leadership?" was raised. Friends felt that the needs of the group are to be served by the development of many people. We must look to the hidden potential of people. Organizationally, we should involve everyone in our programs. Appointments to committees should be done with an apprenticeship period in mind. Although some Friends seem to feel that organization is an undesirable necessity, the group realized a fuller need for a good organizational basis to our meetings.

Recommendations which were made included the need to develop the talents which a person has, based on their interests and aptitudes; a rotation of members on various committees so that more people become trained; committees should report to their superior meeting regularly and every committee should contribute to the endeavor of the whole meeting; an annual caucus of all committees within a Meeting would keep the Meeting's function clear to the membership. The morning session concluded with consideration of the qualifications of a meeting clerk.

The afternoon session was on "The Meeting for Worship," introduced by Albert Martin. The question of the word, "leadership" was raised, and an illustration given from the American Friend issue on Ministerial Training, "The choice is not, will we have leadership, but rather what kind of leadership." The expressions "pastoral care" and "spiritual guidance" were considered. Lorton Heusel said that the Quaker Movement was a prophetic movement and as such do we need pastoral care. "There is one, only Christ Jesus, who can speak to thy condition," but if the meeting functions well and has carefully appointed elders, there are times when it can and should minister to our needs. The duties of elders were outlined and it was suggested that these duties be carefully but firmly carried out. One of the responsibilities of an elder should be encouragement, especially to youth. A second responsibility would be to our older Friends. Lorton Heusel suggested that a series of studies for elders on "pastoral care" be undertaken

and that those who have special gifts in any type of ministering work at it and use it, remembering that "he came as a friend, not as one who has found but as one who is seeking."

Stirling Nelson
Margaret B. McNicoll

Conference on Outreach

Conferences on Evangelism are being held this spring in each of the eight Quarters of North Carolina Yearly Meeting. The purpose of these conferences is to provide inspiration and practical training in the realm of personal religious service in the local community.

Leaders for these conferences were Dr. A. J. Walton and Howard Wilkinson of the Duke Divinity School; Dr. C. E. Rozelle of High Point College; Victor Murchison, pastor of the Winston-Salem Meeting; and Seth Hinshaw, Executive Secretary of the Yearly Meeting. Attendance and interest at these conferences were uniformly good and the spiritual life of the Meetings was lifted to new levels.

In each Quarter, Friends met at a central location on successive evenings for three two-hour sessions. There was a brief break for refreshments and fellowship at the end of the first hour. The spring conference program is part of a Yearly Meeting emphasis on outreach this year.

Correspondence

Reaction from England

To the Editor:

The reports on the Conference on Leadership Training (note: Germantown Conference on the Ministry, see *The American Friend* for December 26, 1957) prompt me to write on two matters. The first is one I've had on my mind for some time. The second is a suggestion which has crystallized since coming to England two years ago and living in the midst of eight colleges, all in one way or another training young adults for religious work and representing about six denominations.

1. If there is to be some form of training center for Friends, I felt there must be guidance in selecting capable committed persons. In my growing up days in the Mid West I could sense that some adult leaders were thoughtful persons with wide concerns and with depth of spirit. Others were obviously

not well matched to their tasks, though they meant well. Further training would not have been the wisest use of their money or time.

2. We have learned from the Methodist leader of the college next door that many lay ministers who have had a minimum of formal training for the ministry and have had "the call" take charge of church services within a given Methodist circuit on assigned Sundays. The professional minister assigned to each circuit is carefully chosen and well trained. These professional leaders give considerable time and effort to developing the usefulness of the lay workers who serve only in their spare time and who give their time and services without remuneration whatever. This arrangement makes possible a greater service of ministry to churches with limited financial resources. The lay ministers can thereby relate religion to daily life—one of our testimonies.

May I add further advantages: The professional leaders are more adequately remunerated. . . . With a trained capable leader in an area, the more creative and searching member will be challenged to stay with and be a participant in his meeting. The complaint has been raised that some meetings are dying. We recognize there are many reasons. But I feel that where chosen leadership is the pattern in a given meeting, the quality of that meeting will not be much greater than the quality of its leadership. Thus the urgency for being selective. . . . Where the process of guidance in selecting the more potentially capable person exists, the more able person will be more readily stimulated to consider professional leadership for his career.

Some facts about English Methodists that may be helpful: They rely only on free will offerings for all their work. . . . Counting the professional persons, the students-in-training, and those professional leaders who have reached retirement age but who are still somewhat active, there is one professional to five—six lay persons. . . . At the moment they choose one out of 2½ applications for the professional leadership training courses. . . . There are more lay ministers than churches in any given area. . . . The professional minister stays a minimum of three years in the circuit.

Ruthanna Davis Hadley
Birmingham, England

A Letter to Friends

As many of you may know, Hilda Koch and I are for one year here in Germany. We want to share our experiences in the last twenty years of living in our adopted country, the United States, and the people there and especially Friends, with the people here in Germany and especially with German Friends.

The Friends movement here is still relatively young. Members and friends of the Friends come from many different backgrounds. The searching is a deep one but nevertheless there are, as one must expect in such a young undertaking, differences in religious and organizational thoughts. To understand and appreciate this, one has to live among Friends here for some time.

Also too, a larger percent are elderly Friends and only a few are members as a family unit. Being such a small group, about 400 in West Germany and about 100 in East Germany, there are difficulties in getting together, aggravated by the unfortunate division of the two parts of Germany.

One of the great disadvantages we feel is that the few young Friends are so scattered, thus having little opportunity to share together some religious experiences.

This has deepened in us a great concern for a Friends School here in Germany, the way we are so privileged of having Friends Schools in the United States.

The experience we have had with our son Heinz (five years at Westtown) and our adopted boy Gruenther (a refugee from East Germany who attended Barnesville for three years) has proven to us clearly the priceless benefit young people can receive in a Friends School.

When we visited the Friends group in Freiburg, Breisgau, we found there the beginning of such a school, the Angell School. Charlotte Angell, a Friend with a great concern for children who need something more than public schools can give them, is trying there to put her Quaker beliefs into action. It is a day school, with about eighty boys and girls, from grade school through high school.

The school has made a good name already, in spite of the fact that it is located in a predominately Catholic district.

As there is no outside help, the school has to struggle under rather

difficult financial conditions and it takes great idealism and sacrifice on the part of teachers and leader. They are trying to keep going because they feel the necessity of such a school. Some of the German Friends have become alarmed at the prospect of losing this beginning of a Friends School and are taking it up as a deep concern in their groups and Quarterly Meetings. We hope it will be on the agenda of the 1958 German Yearly Meeting held in Bad Pyrmont. They realize the spiritual strength and benefit for the future generation of Friends in Germany.

We would like to appeal to our American Friends who might visit Europe to put a visit of the Angell School in Freiburg, Breisgau, Lessingstr. 12 on your itinerary.

There is a great spiritual hunger and searching here in Germany and we find also this among the young people. Friends have a real mission to fill.

Frank Koch

Philadelphia, Penna.
Darmstadt, Germany

* * *

Youth Wants Peace

To the Editor:

I am not a member of the Society of Friends yet, but I visited the Disarmament Conference. It is my conviction that, for the most part, the youth of America and the world, from high school age to young adulthood, have the needed flexibility and lack of tying responsibilities to do something positive and specific about the idiocy, the immorality, the inefficiency, the horror of war! They have been long and greatly misguided by certain pressures to believe that peace comes through might. However, many need but see the movie "Farewell to Arms," showing dead babies at their dead mothers' sides, men blown to segments, etc., or to see a few pictures of the devastation and human misery of the A-bomb blasts in Japan to realize what could happen here in America, and has happened elsewhere, possibly by the misaction of one pilot carrying an H-bomb in his plane.

Whatever one's reason for wanting a truly peaceful world, I hope all will consider the youth of the world as the ones most likely, willing and able to effect the needed changes. They are the "fields white with harvest."

I would hope that some concerned group, preferably groups,

will initiate the campaign and administration for establishing an International Peace Force — not governmental or armed. Their only weapons need be a burning desire to help establish a truly peaceful world and armband, or other symbol, marked International Peace Force. (I would say Cuba could utilize such a group now.) Other details, such as term of service, would be relatively simple to conceive.

Will you pass this idea, or a better one, on to those agencies who could and would start such a move? I am so sick of the traditional arguments and approaches that have done relatively little to ease and eradicate the world's problems.

Howard D. Rogers
Wilmington College
Wilmington, Ohio

* * *

Plan for Peace

To the Editor:

In a recent speech to the National Farmers Union, Lord Boyd Orr, a Scottish farmer who is the "grand old man" of international agricultural cooperation, made two points which offer the beginning of a solution to the problems of food and war.

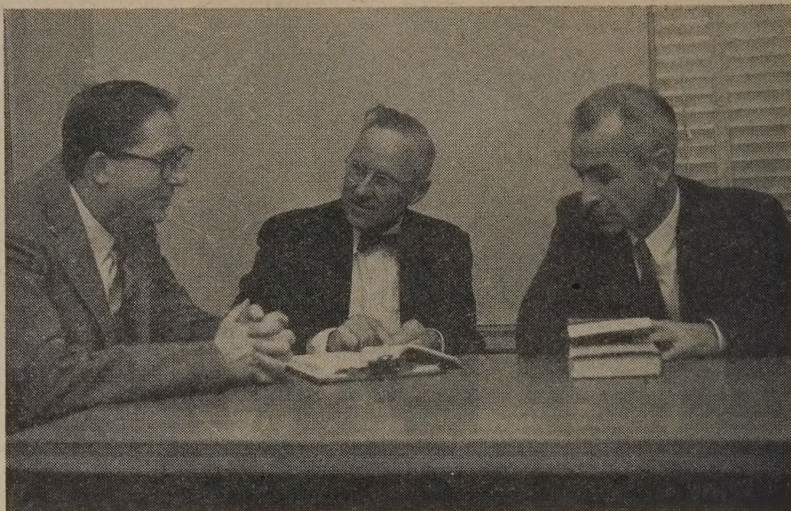
In view of an agricultural depression which especially affects farmers and with the threat of a third world war which affects everybody, Boyd Orr suggests this approach. Let America and Russia agree to reduce their defense budgets by 10 per cent and use their great influence to get all other nations to do the same. Half of the savings could be used to reduce taxation and the other half, which would amount to 6 billion dollars in the first year, devoted to an international fund in the United Nations to be used for the development of the resources of the world, beginning with the undeveloped countries. Such a project run by businessmen on business lines, with loans repayable as new wealth was produced, would bring about economic prosperity.

There are more people engaged in agriculture in the world than in all other industries. The time has come for farmers to support such international cooperation which will benefit them, and those engaged in other industries. Friends especially should be interested in the practicality and universal appeal of this idea.

Stanley Hamilton
Richmond, Indiana

Quaker Campus Life

News from Our Friends Schools and Colleges



The Department of Religion faculty members at Guilford College, North Carolina, are, left to right, J. Floyd Moore, Frederick R. Crownfield and E. Daryl Kent. Guilford College has had an increased awareness of its responsibility in training leaders for the Society of Friends and has extended the scope of its religious education program and strengthened its faculty in the Department of Religion. It offers a B.A. degree in religion and also an M.A. degree. All three men in the Department of Religion are recorded Friends ministers. A new brochure on "Guilford's Program of Training for Religious Leadership" is available from the College.

A group of Friends schools has organized a program intended to interest college students in becoming teachers in Friends schools. The Friends Teacher Training Program enables students to "learn to teach while teaching." Sponsored by Abington, Friends Central, Friends School in Wilmington, Delaware, Friends Select, George School, Germantown Friends, Moorestown Friends, the William Penn Charter School and Westtown, all schools in the Philadelphia area, the program is offered under the auspices of the Friends Council on Education, Irvin C. Poley, Director. A candidate for the program will assume a three-fourths teaching load with the status of a regular teacher and will also receive in-service counseling, attend a three-day conference at Pendle Hill before school opens, participate in four conferences and seminars a month, read recommended books and prepare written assignments. Gifted teachers in each of the nine participating schools will be available for advice and guidance for the student teachers.

* * *

Mary C. Sutton, registrar and in-

structor of German at George Fox College, resigned as registrar recently at the close of 45 years of teaching at the academy and college. She will continue to teach German part time. She has given much time to service in the Newberg Friends Church in Oregon, and has served as recording clerk for Oregon Yearly Meeting for twenty-seven years.

* * *

Naomi Olsen, pastor of the Hesper Friends Church near Decorah, Iowa, for the past ten years, has accepted the position of house-mother for the William Penn College women's residence halls next year. She has been active in Young Friends work in Iowa and has served as a youth counsellor in her community. The College also announces the appointment of Dr. Harlow J. Hodgson as professor of biology. He has been employed as an agronomist by the U. S. Department of Agriculture in the field of botanical research.

* * *

The 27th annual Earlham College Institute of Foreign Affairs will be held May 14-16 on the theme, "World Security in the Nuclear Age."

Thoughts for Class Study

By John C. Harvey

May 25

Living By God's Laws

Deuteronomy 6

The strength of the moral teachings of the Jews in Bible times has often been noted. We can see in this lesson once again some indication of the definiteness and stability of the religious and moral framework in which the Israelites lived. We may be sure that Moses and other leaders were not isolated cases of strong moral fiber, but that the Ten Commandments and the Shema were among the finest expressions of the code accepted by the people in general. While we know that not everyone lived up to the laws of God as expressed therein, we can recognize that most of them believed that God's law was given through Moses and that the people were obligated to live by it.

Every group of people needs a moral framework within which individuals can develop a dependable way of life. Men and women need to know what will be accepted in their group and what will not be accepted. Laws are put on the statute books which are man's effort to express and define the accepted pattern of life. We believe, and we teach, that when our people obey these laws, they will get along better than when they disobey. The ancient Jews had their religious laws and their civil laws all in one package. They were not separated as our laws are. Comparatively speaking, in today's terms, running a stop light would be breaking one of God's laws, and not merely one of man's laws. Do you suppose that the ancient Jews had it right after all, and that running a stop light is actually breaking one of God's laws? Think awhile before answering.

We need not make the error of supposing that all of our laws are God's laws. Some of our laws may be wrong, and certainly some of them will be dropped in the future because of any number of reasons. We are in the process of discovering, through trial and error, God's laws. As we revise our laws, we may well pray that we shall come

ever closer to the permanent laws of God.

It is a mistake, however, to disobey present laws because we believe that we have not adequately approximated God's laws on our statute books. We live "by our best light" and it is not purely an individual matter. We are subject to group judgment to a great extent. While being subject to this judgment, we can operate within the law to bring about proper changes in the law itself, so that it will more adequately express what we believe is God's law.

QUESTIONS: Are we losing something very valuable when we become less definite in our teaching regarding "God's law"? What does God have to do with the blessings or curses which come as a result of our actions?

June 1

Leadership Requires Character

Numbers 27:12-23 and Joshua 1

Those who are in positions of leadership sometimes do not appreciate the fact that they cannot live quite the same way as other people. Perhaps these leaders do not feel how desperate is the plight of many a follower, who deep within his heart must have a leader to idolize. This kind of follower is not at all sure that life can be lived in the way that God requires. If he can see a leader who embodies the qualities which he believes God desires, then he can have hope for himself and for his group. While we are not urging a double standard, in which a separate moral standard is required for leaders, still we can recognize that a leader loses his right to lead when he turns from walking in the way which God directs. The moral standards which govern those who are led rest doubly heavy upon those who lead.

What was the reason for Joshua being chosen as Moses' successor? His later decisions proved him to be a man of intelligence and real skill, but the quality which is emphasized in the lesson is the spirit that was in him. It was an optimistic spirit, a courageous spirit, and

a teachable spirit. He was a man of reverence. The proper degree of self-confidence which he had was based upon his great faith in God. It would have taken real character to qualify as the successor of Moses. Do many of us have the courage to succeed a very strong leader in any position of leadership?

We do not question the fact that God was with Moses. The same is true with Joshua. There is a continuity in God's grace and dealings with men which should give great encouragement to us. Joshua did not fill Moses' shoes, but he filled Joshua's shoes in doing the work that God needed to have done after the death of Moses. God has found qualified servants in every age to carry through the work of previous generations. "As I was with Moses, so will I be with thee" is the promise to every leader whom God calls and qualifies for His own work. When we become discouraged, we may well take a look at the long succession of victories won by Christians through the centuries.

As Dr. Roy L. Smith reminds us, "God can furnish the occasion and the power for us to win great victories for righteousness. But we must furnish the courage and the readiness to go forward." At times, character means the taking of a stand. At other times, it means going forward, with firm pressing toward the goal. In neither case can there be any double-mindedness.

QUESTIONS: What qualities of leadership are most lacking in leaders of the Society of Friends today? Why? What can we do about the situation?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these fall into place and life falls into place only with God.

H. G. Wells

* * *
I still remain convinced that truth, love, peaceableness, meekness and kindness can master all violence.

Albert Schweitzer

Friendly Life = Far and Near

The one hundred and thirty-eighth meeting of Indiana Yearly Meeting will be held at Earlham College, August 15-21. The main speakers will be Samuel Emerick of the Yokefellow Movement, Ernest Thomas of Nashville, Tennessee, and Lowell Roberts, President of Friends University, Wichita, Kansas. D. Elton Trueblood is Presiding Clerk of the Yearly Meeting.

* * *

Charles and Charlotte Scott will go to Bolivia in the fall as missionaries under Oregon Yearly Meeting. Charles Scott has been serving as Superintendent of Buildings and Grounds at William Penn College; Charlotte Scott, a recorded Friends minister, has been serving as Dean of Women at the College. They had previously been in Western Yearly Meeting.

* * *

James Stein, minister of the Poughkeepsie, New York, Friends Meeting, has been one of the organizers and active workers in the Dutchess County Committee for a Sane Nuclear Policy. The national committee, which Clarence E. Pickett and Norman Cousins helped to found, has recently made public several statements signed by well-known public figures calling for a halt to the testing of nuclear weapons.

* * *

Paul S. Rees, minister of the First Covenant Church in Minneapolis and a frequent speaker at Friends gatherings, has resigned that pastorate after twenty years of service. He will travel in Europe in June and July and then begin an extensive tour of Asia, following a call to a "full-time ministry of teaching and preaching on a world-wide scale."

* * *

Elizabeth M. Reagan, a Friends minister for more than fifty years who is now living in a rest home at Sheridan, Indiana, received 164 greeting cards on her 90th birthday recently. In addition there were numerous callers and remembrances of flowers and gifts. Among the cards was one from Mamie Eisenhower. She deeply appreciated the many remembrances and congratulations from Friends.

* * *

Volunteers at the Philadelphia office of the American Friends Service Committee contributed 1,524 hours from January through March, not including warehouse or committee service. Ruth Commons Simkin, director of the volunteer program, reports that retired business men and women, housewives,

students, and former A.F.S.C. employees have been among the volunteers. Of the 29 different persons who have given their time, 15 are Friends.

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The annual spring conference of the Iowa Women's Missionary Union was held April 8 at William Penn College, Oskaloosa, Iowa, with a registration of 271. Mildred E. White, educational secretary of the Five Years Meeting Board of Missions, was the guest speaker in both morning and afternoon sessions. Mildred Mendenhall, president of the Quaker women's organization, had charge of the day's program planned on the theme, "I have called you friends."

* * *

A composition by a very young Cincinnati Friend was played recently by the Cincinnati Symphony Orchestra at the Third Young People's Concert under the direction of Thor Johnson. Mark Stoffregen, age ten, son of Frederick and Ruth Stoffregen, composed "Long Branch Polka," which was played by the orchestra. In 1957, a composition of David Stoffregen, then age eleven, "Satellite Salute," a trumpet trio, was played at a similar program by the Cincinnati Symphony. Ruth Stoffregen is President of the United Society of Friends Women.

* * *

The second United Nations Seminar to be sponsored this year by the Friends World Committee was held March 27-29 in New York. Friends attending included Polly Brokaw and Alfred Lang of Cincinnati; Robert J. Gwyn of Carbondale, Illinois; Helen Halliday of Columbus, Ohio; Wilma Kern of New Castle, Indiana; Barclay Kuhn and Elsie Standing of Iowa City, Iowa; and R. Leland Thomas of Adena, Ohio. Virginia Williams of the Quaker Program at the United Nations staff directed the Seminar.

* * *

The annual spring seminar for ministers, elders and interested Friends on "The Quaker Ministry," will be held May 4, at the Wilmington Friends Meetinghouse, Wilmington, Ohio. Discussion in small groups will be a primary feature.

COMING EVENTS

May 24-25—Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs; Hominy, Oklahoma.

August 29-September 1—Friends Conference on Race Relations; Westtown School, Pennsylvania.

ture of the seminar. The Quaker Leadership Committee of Wilmington Yearly Meeting, convened by Robert Rumsey with Harold Tollefson as secretary, has been planning such seminars on ministry and meeting affairs twice a year, and reports that they are helpful in deepening spiritual life in the Yearly Meeting.

* * *

A Meeting for Worship was held in April at Grassy Run Friends Meeting near Bloomington, Ohio, for the first time in fifteen years. Interested residents of the community, together with Friends in Wilmington Yearly Meeting who had a concern for the renewal of the Grassy Run Meeting, met to contact Friends in the area and scheduled the first Meeting for Worship for April 13. It is hoped that regular services will be established. The building is used for meetings of Wilson Township Grange and has been kept in good condition since worship services were discontinued.

* * *

"The Gospels and the Inner Life" will be the subject of a Pendle Hill Seminar to be held May 9 through 11 with Geoffrey F. Nuttall as lecturer. He will share his concern for reading the Bible sensitively and receptively and for valuing it for the living power which through it speaks directly to the heart. Geoffrey F. Nuttall is Lecturer in Church History at New College, University of London, and visiting lecturer at Pendle Hill through July, 1958. Further information on the seminar may be obtained from Secretary, Pendle Hill, Wallingford, Pennsylvania.

* * *

A new residence and office for the Superintendent of Western Yearly Meeting is the goal of Quaker Men of the Yearly Meeting. They took as a project at their mid-year meeting held March 28 at Kokomo, Indiana, the raising of \$35,000 for a much needed new home for the Yearly Meeting Superintendent and his family at Plainfield, Indiana. Western Yearly Meeting will celebrate its centennial in August, and it is hoped that funds will be in hand for the superintendent's home by that time. Norval E. Webb is present Superintendent of Western Yearly Meeting.

* * *

Clarence E. Pickett, emeritus Executive Secretary of the American Friends Service Committee, will speak at the final session of a Seminar for Quaker Leaders to be held in Washington, D. C., May 21-24. Dr. Mordecai Johnson, Pres-

ident of Howard University will open the Seminar with a consideration of the Christian responsibility for a world in conflict. Pastors, meeting secretaries, clerks and peace and social order chairman are especially invited to attend the seminar, which is sponsored by the Washington Friends Seminar Program, 104 C St., N.E., Washington, D.C. All interested Friends are urged to make reservations for the Seminar by May 5.

* * *

Emile Benoit, a Friend and Associate Professor of International Business at Columbus; who participated helpfully as a Friend and as an economist in the recent Friends Conference on Disarmament, testified on behalf of the Friends Committee on National Legislation before the House Ways and Means Committee in March on the Reciprocal Trade Program. He supported extension of Reciprocal Trade for at least five years, stressing a view that government policies can be satisfactory only if they coincide with fundamental moral and spiritual convictions. His testimony, which discussed such problems as the current recession and unemployment, injury to industry, new legislation required and the future development of a trade liberalization program, is available from the F.C.N.L., 104 C St. N.E., Washington 2, D.C.

* * *

A delegation headed by Lewis M. Hoskins, Executive Secretary of the American Friends Service Committee, presented to the White House on March 26 a petition signed by more than 47,000 Americans protesting nuclear tests. The petition, which was signed by persons in all parts of the country, was sponsored by the A.F.S.C. but distributed by a number of religious organizations. Addressed to President Eisenhower, the petition asked him "as a first realistic step toward disarmament and peace to cancel the nuclear weapons tests which the United States Government has scheduled for April 1958 in the Pacific." On Easter Sunday, the three Historic Peace Churches, Friends, Mennonites and Brethren, though their Service Committees, repeated a challenge first made four years ago, "Today the cross of Christ stands in the shadow of the cross of hydrogen," and called upon all nations to outlaw nuclear weapons.

* * *

George Edwards, a member of London Yearly Meeting, is visiting in the United States from March 22 until the middle of June. He arrived in time for Philadelphia Yearly Meeting, and has also visited Williamsburg, Virginia, North Carolina, and Indiana. He intends to travel to the West Coast before returning to England. At Guilford College, North Carolina, he was the speak-

er at the 20th Anniversary Banquet of the Friends World Committee. He spent several days in High Point, N. C., as a guest of the Springfield Friends Meeting, which had given him a special invitation to visit the United States. An elder of the Croydon-Southwark Friends Meeting, he is by profession a Registrar of Marriages. Friends who attended the 1952 World Conference of Friends in England will remember George Edwards as the man who conducted tours around London. He has brought with him to this country color slides of historic places in London.

* * *

Young Friends have made final plans for a six weeks summer visit of four Russians to the United States, pending confirmation of the acceptance of their invitation. Together with six young Friends, the Soviet young people will travel to New York, Philadelphia, Washington, High Point, N. C., the Tennessee Valley Authority project, Richmond, Ind., Chicago and Des Moines. Contact with Friends, although not at large public meetings, and visits to farms, schools, factories and American historic sites are planned. The good will venture has grown out of a three year old concern of the Young Friends Committee of North America to further contact between Americans and Russians. Those present at the April planning session were Wilmer and Becky Stratton of Columbus, O.; France Julliard, Raoul Kulberg and Robert Osborn of Washington, D.C.; De Layne Hudspeth of Wichita, Kansas; Romaine Jones of Toronto, Canada; Eleanor Zelliott of Richmond, Indiana; Virginia Williams of New York City; Richard Taylor, Paul Lacey, Mary Hohler, Ruth Paine, Richard Lane, and Mary Ellen Hamilton of Philadelphia. Two British Young Friends who traveled with a group of Russians visiting England in 1954, Robert and Anne Diamond now at State College, Penna., met with the American group to offer counsel for such a venture out of the British experience.

Friendly Fellowship

Plainfield, Indiana—The Lenten season was highlighted by many meaningful worship experiences and fellowship activities in our Meeting. On March 16 the Earham College Concert Choir led the Meeting in an unusual worship experience inspired by music. In the evening Samuel R. Levering was present to challenge the congregation with his concerns for peace. Dr. Wilbur Beeson presented the mission of Friends in Africa on March 23, following a fellowship supper.

On Palm Sunday, forty-six new members were welcomed during the Meeting

for Worship. Many of these participated in a two month membership preparation class for adults, conducted by the pastor, D. Aldean Pitts.

Maundy Thursday was observed in our Meeting with an unprogrammed "communion service" after the manner of Friends. Conservative Friends shared in the union meeting.

Two Meetings for Worship were held Easter Sunday to accommodate the 440 attenders. Because of the enthusiastic response to the earlier (8:30 a.m.) meeting, Monthly Meeting approved that it be continued as an experiment for a few months.

Plainfield Meeting has recently activated two important committees: the Stewardship Committee and the Committee on Peace and Social Concerns. The impact of their work is being felt in the growing awareness of our responsibility as stewards and peacemakers. A successful Every Member Canvass prior to the new financial year resulted in a sizeable increase in giving. Speakers and literature in the area of Peace and Social Concerns have sharpened the interest in this important phase of activity.

The Ministry and Counsel body is sponsoring a seminar on church-related vocations for our Senior High Young Friends during the month of May. This concern grew out of the elders' current study of the need for Friends in the church vocations.

A "family" Vacation Church School is being planned, which will be conducted in the evening, with special classes for parents and activities and worship experiences with the whole family together.

Plainfield Friends are seeking to meet the challenge of being located in one of the fast growing suburban areas near Indianapolis.

* * *

High Point, North Carolina — On four recent evenings we were edified and inspired by Russell Branson's biographies of Friends of four different periods. First he made us see the sincerity of James Naylor. John Archdale was of special interest as the first Quaker governor of North Carolina. Next we saw the breadth of the work of Nathan Hunt, and in the fourth period Russell Branson presented with love and admiration the life of Elbert Russell, stressing his wide scope of learning and travel with the depth of his religion.

While we enjoy our new home we are pleased to share it. On January 14, the annual meeting of North Carolina Ministers' Association met socially in the library. On January 28 the North Carolina Council of Churches held its

first session of conference in our dining room. The Guilford College Alumni Association held its annual meeting and banquet in our dining room. On March 23 the College Education Committee had a meeting and tea in the library.

The three talks by Howard Wilkinson, Chaplain of Duke University, at Oak Hill were shared by some of our members. Young Friends attended Quarterly Meeting held at Oak Hill on March 30. On March 26 a dozen Friends met with the Rufus Jones Fellowship to share in a discussion on disarmament with Calhoun Geiger of the American Friends Service Committee.

Eight adults who are becoming members and eleven members of Cecil Haworth's class on Quakerism were guests at Monthly Meeting dinner in March, each with a special sponsor. Nineteen babies born during the past year were welcomed as Associate Members in March.

Alice Paige White

* * *

Spiceland, Indiana—Spiceland Friends

Meeting would like to report a most gratifying pre-Easter Week. It started on Palm Sunday evening with services each evening through Good Friday. The theme carried throughout the week was "Come See a Man." Each night Earl Prignitz presented a fine spiritual sermon that was well received by a large audience.

Ethel Prignitz presented a very impressive "Felt O Graph" lesson each night that was beautiful to see and gave a fine lesson to be remembered. Special music was enjoyed every night. Joyce Resur of Portland, Indiana, gave a particularly fine performance on her marimba one evening. The service was closed each evening with the theme song, "Turn Your Eyes Upon Jesus."

Easter Sunday morning a very large audience listened to the inspiring music of the Cantata, "Easter Sunrise Song," under the direction of Earl Prignitz. The Junior Choir, under the direction of Catherine Marquis, gave a special number. Following the worship service 42 new members were received into

fellowship of the Spiceland Monthly Meeting of Friends. That was indeed a gratifying climax to a most worthwhile week and it speaks well for the tireless efforts and devotion the Prignitz' give to the Spiceland Friends Meeting.

Berniece Eilar

DEATHS

Jones—Ida Colman Jones, on March 18, at Newberg, Oregon. She was born October 7, 1867, at Vassalboro, Maine, the oldest child of Hiram and Caroline Small Colman. On August 15, 1885 she was united in marriage to J. Albert Jones, and they taught school together for a few years. He preceded her in death in 1926. From the time of her marriage until she went to Oregon in 1931 the family home was at South China, Maine. During all these years she was a very active and devoted member of the Friends Meeting there. Her home near the shore of China Lake was a peaceful haven for many people old and young. A daughter, Ermina L. Totah, passed away in 1928. Two daughters, Clara M. Jones and Mary A. Macy, survive; also three sisters, Alice Hill

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister. 2130 Channing Way, phone Res. As. 3-6170. Office Th 3-7531 (Th—Thornwall); As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone Parkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister, Phone 43-467.

Yorba Linda — 4642 Main St., S.S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor, Keith Sarver. Phone LAkeview 8-7047.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting, Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends, Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 8:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hill side Drive, Phone 9688.

Carthage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a.m.; Robert A. Shockney, Minister.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7778. All Friends welcome.

Indianapolis—Irvington Friends Meeting, Merchants National Bank Building, 6031 East Washington Street. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: ME 2-7724.

Indianapolis, Indiana — First Friends Meeting, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightstown—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets. Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. Hi Young Friends Sunday 5:00 p.m. Sr. Hi Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends. Rosemary Holloway, Church Secretary, Phone AT-85680.

New Salem, Greentown, R. R. 1. Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Mihous, Clerk, 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, TErrence 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Spiceland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30. Worship 10:30. Earl J. Prignitz, pastor.

of Newberg, Lena Pritchard of Fall River, Mass., and Leora Bragan of Glendale, California; two grandsons, and seven great-grandchildren.

Steele—Emma Card Steele, on Dec. 16, 1957, at a nursing home in Greenfield, Indiana, aged ninety-two. She was born in Blue River Township, Hancock County, Indiana, the eldest daughter of Captain Phineas and Myla Hasket Card. She was a birthright member of the Religious Society of Friends and the Card family were charter members of Greenfield Friends Meeting, Greenfield, Indiana. In her earlier life, she was a teacher in Hancock County schools. Her later years were given to the care of her mother and father in their declining years. After that she was a companion to her aunt, Catherine Powers, until the latter's death. Surviving are one sister, Nida Wooley, and a niece, Mrs. W. M. Harlan Jr., both of St. Louis, Missouri, and several cousins. Funeral services were held with John W. Thomas, pastor of the Greenfield Friends Church, officiating. Interment was in Park Cemetery.

Terrell—J. Gurney Terrell, on April 5, at his farm home near New Vienna,

Ohio, aged seventy-seven. The son of James H. and Edith Nordyke Terrell, he was born April 15, 1880, on the farm where he died and had lived in the same house for more than seventy years. On September 2, 1919, he was married to Faith Austin of Wilmington. A prominent Wayne township farmer, he had also served on the board of directors of the New Vienna bank. He was a past member of Wayne school board and the county board. He was a birthright member of Fairview Friends Meeting and a graduate of Wilmington College. For many years he had positions of responsibility in monthly, quarterly and Yearly Meeting. He is remembered for his physical and spiritual strength and his warm friendships, especially with little children. Surviving are Faith Terrell; a son, James Terrell of New Vienna; three daughters, Margaret Culbertson of Joy, Illinois, Nancy Brewster of Richmond, Virginia, and Elizabeth Wolff of Jenkintown, Pennsylvania; a brother, Clayton Terrell of New Vienna; a sister, Marianna Hollowell of Guilford College, North Carolina; and ten grandchildren. Funeral services were held at Fairview with

James Scherer leading the period of open worship. Burial was in Sugar Grove Cemetery.

Tharp—Gertrude Haworth Tharp, on March 21, at Lake View Hospital, Danville, Illinois. She was born January 21, 1875, the daughter of Benjamin and Rebecca Ann Cotten Haworth, and lived her entire life in and near Georgetown. A birthright member of the Society of Friends, she was faithful in attendance at all meetings and vitally interested in the church and all of its activities. Her love for her Saviour, faithful prayer life and constant Bible study were an example and source of encouragement to many. Though quiet and unassuming, she had spiritual depth which showed in each word and act all through her life. An elder, her suggestions to Ministry and Counsel were ever onlooking, constructive and helpful. She is survived by one son, Robert, of Georgetown. She was preceded in death by her husband, Clarence Tharp, by a daughter, Ruth, four sisters and six brothers. Services were held at the Georgetown Friends Church with Stacy Wesner and Mary Hiatt officiating. Burial was in the Georgetown Cemetery.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street, South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace: 10 miles east of Iowa City, Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn Bible School 9:45 a.m., Meetings for Worship 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM-2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 11:00 a.m.

MARYLAND

Sandy Spring—Friends Meeting. 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675 (Res.) WA 66159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call HA-1-8328.

St. Louis, Missouri—Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

NEW YORK—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting, Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorefield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C.—Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meetings for Worship 11:00 and 7:30; Midweek Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson; Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739.

Meeting for Worship 11:00 a.m. First-day school 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, "Edonhill", 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m. Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third, Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Services 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BELmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandless, 234 Jones, JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert R. Brewster.

WASHINGTON

Seattle, Washington—University Friends meeting, 3955 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.



American Quakerama

True Stories of Quaker
Life, Concern and Humor



Henry Clay and the Petition

For a score of years before 1842, Henry Clay had been gaining fame as the one who could compromise the difference between the South and the North. His ambitions had risen until he would not be satisfied until he became President of the United States. He began to campaign early for the election of 1844, and October 1, 1842, found him speaking to a crowd numbering in the thousands in an open space in the center of the town of Richmond, Indiana. As he finished his speech, a tall Quaker, Hiram Mendenhall, pushed his way through the crowd and presented a petition to Henry Clay.

The Indiana State Anti-Slavery Society had drafted the petition in its annual conference held at Newport, Indiana, (now Fountain City), September 3-5, 1842. So many had attended that meeting that the Meetinghouse could not hold them and the Society had met in a grove near Newport. The petition prepared included these words, "We, the undersigned citizens of Indiana . . . ask you most respectfully to 'unloose the heavy burdens' and that you let the oppressed under your control who call you master go free." The Society had resolved that, if Henry Clay should refuse to emancipate his slaves, he should be asked to give in public his reasons for refusing.

In answering the petition, Henry Clay indicated that he felt slavery was a heavy burden to the South and yet it could not be given up lightly. His own slaves represented an investment of at least \$15,000. Would the Quakers be willing to refund him his investment if he freed his slaves? He could not afford to free them otherwise. In conclusion, Henry Clay implied that Hiram Mendenhall and the other anti-slavery people would do well to return home and content themselves with their own farming.

The statement of Henry Clay made that day was soon spread far and wide. The abolitionists were

more opposed to him than before, but the chief harm was done among his Southern friends, for he had gone too far by implying that

they would like to be rid of slavery. Impartial historians have given an important place to the petition presented by the Fountain City Quaker as a major factor in defeating Henry Clay as he sought the Presidency. There is today on North A Street in Richmond between 7th and 8th Streets a marker noting the story of the petition and its place in history. For better or worse, the Quakers of Fountain City affected the American presidency.

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